

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Day	Date	MORNING.	EVENING.
S.	April 12	Exodus 13	John 6:26-27
M.	13	1st Pet. 2:24	17
T.	14	2nd Pet. 1:10-11	18
W.	15	2nd Sam. 1:1-2	19
T.	16	1st Cor. 15:1-8	20
F.	17	1st Cor. 15:9-12	21
S.	18	1st Cor. 15:13-20	22

* Proper Psalms--Morning 2, 77, 111--Evening 113, 111, 118. The Athanasian Creed to be read. 1 English ver. 21. 6 to ver. 15.

Poetry.

EASTER DAY.

SILENCE within the tomb!
Soft: not a breath.
Silence--and all is gloom,
The hush of death.

Cold are the limbs, and still,
Clay-cold the form,
Whose everlasting will
Could curb the storm.

Fixed is the gaze that shone
On Mary's head:
Hushed the soft voice, whose tone
Could raise the dead.

But in the dead of night,
When others slept,
There came another sight,
For angels kept

Watches and vigils there,
And when the day
Scented the morning air,
With waking ray,

Then the dark prison-house
Flushed into light:
Light such as overflows
L

Then the dark prison-house
Loosed one by one:
And, stirred by angel-hands,
Swift rolled the stone.

Then that pale form that died
When day was night,
Sprang forth revived,
The Lord of light.

Rejoice, ye angel choirs:
Sing it, oh heaven!
Shout, all ye starry fires,
For man forgiven.

Shout, oh ye sons of men
Fast bound in woe!
Shout, for the broken chain,
The vanquished foe.

Shout for the glorious strife:
Burst is the prison!
Death swallowed up in life!
Jesus is risen.

Oh! Thou, the Life, the Way,
Lord of the skies;
As Thou hast risen, we pray
Teach us to rise.

—Penny Post.

Religious Miscellany.

EASTER.

THE anniversary festival appointed in remembrance of the resurrection of our blessed Saviour from the state of death to which he had subjected himself as an atonement for the sins of men. It is stated by Venerable Bede, that this name was given to this festival at the time when Christianity was first introduced among our Saxon ancestors in this island. Those people, says Bede, worshipped an imaginary deity called *Eastre*, whose feast they celebrated every year at this season; the name remained when the worship was altered. Others conceive the name to be derived from an old Saxon word importing rising; Easter day thus signifying the day of resurrection. Easter Sunday is not strictly the anniversary day of our Saviour's resurrection, but is the day appointed by the Church to be kept in remembrance of that event. After great difference of opinions, it was decided in the Council of Nice that Easter day should be kept on the Sunday following the Jewish feast of the Passover, which Passover is kept on the 14th day, or full moon, of the Jewish

month *Nisan*. At the same time, to prevent all uncertainty in future, it was made a further rule of the church, that the full moon next to the vernal or spring equinox should be taken for the full moon in the month *Nisan*, and the 21st of March be accounted the vernal equinox. Easter Sunday, therefore, is always the Sunday following the full moon which falls on or next after the 21st of March.—Easter is thus observed with reference to the feast of the Passover, on account of the typical quality of that day; the annual sacrifice required by the Jewish law being regarded as a type of the greater sacrifice of Christ for our redemption, and the deliverance of the Israelites out of Egypt as a type of our deliverance from sin and death by his merits.

This was the birth-day of our Saviour in his state of glory and exaltation, as his nativity was his birth-day to his state of humiliation. It was anciently called the "great day," and the "feast of feasts;" being by eminence "the day which the Lord hath made," (Ps. cxviii. 24.) for the Fathers unanimously expound that passage of this day, and therefore with them, as with us, that psalm was always part of the office of the day. For the antiquity of the observation of this day innumerable authors might be produced; but the matter is not at all controverted.—*L'Espresso*

This is the highest of all feasts, saith Epiphanius; this day Christ opened to us the door of life, being the first-fruits of those that rose from the dead; whose resurrection was our life; for he rose again for our justification. (Rom. iv. 25.)—*Ep. Sparrow*

In the primitive times the Christians of all churches on this day used this morning salutation, "Christ is risen;" to which those who were saluted answered, "Christ is risen indeed;" or else, thus, "and hath appeared unto Simon & a custom were, is both to withhold from us long the pleasure of expressing it; and therefore, as soon as the abolition is pronounced, and we are thereby rendered fit for rejoicing, she begins her office of praise with anthems proper to the day, encouraging her members to call upon one another "to keep the feast," for that Christ our Passover is sacrificed for us, and is also risen from the dead, and become the first-fruits of them that slept."—*Wheatly*

The first lesson in the morning is the twelfth chapter of Exodus, in which is mentioned the institution of the Passover, proper for this day, the feast of the Passover: for, as St. Augustine observes, "we do in this feast not only call to mind the history of our Saviour's resurrection, but also celebrate the mystery of ours." That as Christ this day rose again from death to life, so by Christ and the virtue of his resurrection, shall we be made alive, and rise from death to life eternal. Christ's therefore our true Passover, whereof the other was a type; the lesson then is proper for the day. So is the first lesson for the evening, (Exod. xiv., for it is concerning the Israelites' deliverance out of Egypt, a type of our deliverance from hell this day by Christ's glorious resurrection. As that day Israel saw that great work, which the Lord did upon Egypt, (ver. 31.) so this day we see the great conquest over death and hell finished by Christ's triumphant resurrection from the dead. The second lessons are plain. The Gospel gives us the full evidence of Christ's resurrection; the Epistle tells us what use we should make of it, "If Christ be risen, seek those things which are above, &c." The collect prays for grace, to make the use of it which the collect directs.

Thus holy Church is careful to teach and instruct all her children in the matter of the fest, preaching Christ's resurrection to us, both in type and prophecy out of the old Testament, and in the history of it out of the New. And sheeth not only teach us to know what God hath done for us this day, but also she is careful that we make our duty to God for this his marvellous goodness, commanding and praying for grace to do our duty prescribing for us excellent forms of adoring and blessing God for his mercy this day, such methods as (Holy Ghost hath set down, in which we may better to pray and praise God by the spirit.—*Ep. Sparrow*. On this day there were formerly [in the first Book of

King Edward VI.] two communions, whereof we have retained the former Epistle and Gospel.—*Ep. Cosin*.

THE PEACE OF THE WORLD AND THE PEACE OF GOD.

There are few of our readers who will not recollect the thrill of sympathy that ran through both this country and England at the fasts developed by Lord Ashley when he introduced his Ten Hour Bill into the House of Commons. Children and old people wearily ministering twelve or sixteen hours together to the appetite of some giant machine, which requires them to be standing at one of its hundred mouths, dropping in, from moment to moment, the raw material with which it is fed, or perhaps toiling on the ledges of some great treadmill as it not only revolves,—these scenes are brought vividly forward, not only by the statesman, but by the poet until the hearts of the young and thoughtless, as well as of the grave and mature, bounded forth in response to the cry:—

"For oh," say the children, "we are weary,
And we cannot run or leap,—
If we care for any meadows, it was merely
To drop down in them and sleep.
For all the day we drag our burden, tiring,
Through the dark coal underground,
Or all night we drive the wheels of iron
In the factories, round and round."

There is, we cannot but think, another Ten Hour Bill needed to restrict overwork of another and of a very different character from that which the poets and philanthropists here denounced. Capital, with its remorseless and malign energy, was the giant that in the one case crushed the energies of the young and feeble whom it enslaved. There is another giant now among us, who makes almost as many captives as the first, and treats them at least as cruelly. If the former seized upon children, and

discipline almost the same. When the young limbs should be laid down to rest, the giddy whirl begins, and in heated rooms, almost until daybreak, in clothing which, though not the same in quality as those of the factory children, is not much greater in quantity, is the exhausting routine kept up until, when daylight comes, the frame is ready to sink. If the giant of the factory looks forward to constitutions rendered unfit for the sweet practical duties of life through the exhaustion he produces, the giant who rules over the other sphere can look forward to the same. If the one can see his handiwork in the languor of mind and exhaustion of body that follow his steps, so can the other. If the one finds that those whom he employs all their youth in turning round the spindle or picking up and then dropping a thread acquire so fixed a posture that, when they grow old, they cannot get rid of it, but still go on to the end of their days in the same minute round; the experience of the other is not far different.

Old men and women, we are told, who have been kept all their lives in the factories, have their whole system so crushed and dwarfed under the monotony of the iron system that bears down on them, that they sink soulless and almost nerveless into the grave, just the same way that the eagle which has been confined for years to a wire perch, loses its power of flight, and finds its once powerful talons contract to tiny and shrivelled claws. It is so with the giant of fashion, who, when he has employed his captives for a lifetime in his minute slavery of levities and feeblenesses, leaves them without soul enough to rise upwards to heaven, or heart enough to strike sideways to the grand charities of earth. What a slavery which thus consumes the youth in cruel toil, and palsies the old age in impotence!

There is a freedom in Him who made the world free, which leads its disciples to no such living graves. Listen to one who, amid all the sorrows and troubles of life, yet knew the bracing effect of this freedom on the soul here, as well as the glorious hope it opened hereafter:—

"I HAVE FOUGHT A GOOD FIGHT, I HAVE FINISHED MY COURSE, I HAVE KEPT THE FAITH; HENCEFORTH THERE IS LAID UP FOR ME A CROWN OF RIGHTEOUSNESS."

And then listen to almost the last words of one, himself still a young man, to whom was given genius.